BIBLIOTHECA·BODLEIANA·

A Seasonable Remonstrance, by way of Address from the Church of England, to both Houses of Parliament.

My Lords and Gentlemen,

HIS Majesty so soon as he came to the Throne, (his undoubted Right) having been pleased Graciously to declare in Council, that he would maintain Me, as by Law Established; I cannot without injury to that Justness, which he has always shown, give consent to the least doubt of his non-Performance of it: Yet notwithstanding, seeing You my Children are here Assembled to Consult, and Advise about the most important matters of the Kingdom, both as to *Church* and *State*: I hope it may be Lawful for Me to Represent to Your Wise Considerations, my Serious Thoughts concerning the Means to establish *my Tranquility*; not doubting but Your ready Complyance, joyned with His Majesties Royal Care and Vigilance, will sufficiently secure the quiet of the *State*.

You cannot be Ignorant, how I for many years have been on all sides attaqu'd by those, who Dissent from my Government; These may all of them be reduced to two Heads, the *Papist* and the *Phanatick*. My Fate, in this Encounter, resembles that of a *City* Besieged by Two different Armies, who Fight both against It, and one another; where, if the Garison make a Sally to Beat off the one, the other presently takes the Advantage to make an Attaque: In like manner, whilst I set my self Vigorously to oppose the *Papist*, the *Puritan* seeks to undermine me; And whilst I am busied to oppose the *Puritan*, the *Papist* gains ground upon me. If I tell the *Church* of *Rome*, I did not forsake her, but her Errours, which I Reformed; My *Rebellious Subjects* tell me the same, and that they must make a *Thorough Reformation*: And let me bring what Arguments I please to justify my *Dissent*, the same are always produced against me. If on the other hand, I plead against the *Puritan Dissenter*, that he ought to stand to *Church Authority*, where he is not Infallibly certain it commands a Sin: The *Papist* catches at that Advantage, and tells me, I destroy my own *Grounds* of *Reformation*, unless I will stand to that *Infallibility*, which I condemn in them.

Matters standing thus betwixt Me and my Adversaries: Why would it not be a part of Prudence in Me (as I doubt not but you would esteem it in a Governour of that City I now mention'd) to make Peace with one of my Enemies, to the end I may with more ease resist the On-sets of the other?

I am the easilier induc'd to believe this is Feazible, because my Enemies are at Mortal Feudes with one another, and would much rather joyn with Me, than against Me. And the Advantages such an *Union* would bring to Me and to this Nation, are so great, I need not offer them to your view, who cannot but at the very first see them.

Our next Consideration then must be, to find out whether of these two Parties may be the sooner brought to sign *Articles* of *Peace*, and will give the best *Security* for the exact performance of them.

In order to which, if I cast back my Eye upon the Transactions, which have happen'd in this Kingdom these last 50 years, I cannot but see my *Puritan Dissenting Adversaries* to be a company of People most of them without *Honour*, *Honesty*, *Conscience or Religion*, though they pretend them all for a Cloak to their wicked Villanies. I cannot but look upon them as *Implacable Enemies*, and *Tyranical* too, where they once get the upper hand: And if I admit Them into my bosom, I may

assure my self of being *Stung* by them, when they are once *Warm*, and have recover'd Strength.

I need not mention all their *Helliſh practiſes* againſt Me, and all my Loyal Children from 1641, till 1648. nor by what Wiles they Undermined *Me* firſt, and then never ceaſed till they had Ruin'd the *Three Kingdoms*, and Imbrew'd their Hands in the Blood of the *Beſt of Kings*. It is apparent enough what favour I may expect from them, if once again (which God forbid) the Power ſhould come into their Hands, by the Liberty they gave Me in the *Uſurpers* wicked Reign. Have they not endeavour'd to play the ſame Game over again, and to diſturb mine and the Kingdoms quiet, by *Plots* hatched in their own Brains? What was the *Popiſh Plot*, but a blind for a *Presbyterian* one, as is now apparent to the whole World? Were not all their Endeavours to Trepan us into an Ambuſh they had laid for us, whilſt we, with blind heat were in purſuit of that *Chymerical Fantaſme*? Had they not at that time all their Machines at work to involve us all in a common ruine? Did they not under pretence of ſecuring the King from a *Popiſh Gun* and *Silver Bullet*, endeavour to let fly at him with a *True Proteſtant Blunderbuſh*? What did they aim at under pretence of Securing the *True Proteſtant Religion*, but to ſtrike at *Epiſcopacy*; So that no perſon, who was either Dutiful to Me, or Loyal to the King, but was preſently branded with the name of *Papiſt*, *Popiſhly Affected*, *Papiſt in Maſquerade*, *French Penſioner*, or the like. Had they not made a Catalogue of all Perſons any ways Eminent in the Kingdom, and rank'd them under two Heads, of *Worthy Men*, and *Men Worthy*; meaning by the latter, *Men worthy to be made away*, becauſe True to their King and County? And (which is ſtill worſe) when they were caught in their *Villanies*, did they Repent, or did they not rather teſtifie their Approbation of the intended *Conſpiracy* with their dying words? What Security can we therefore hope for; If we ſtrike up a Peace with thoſe, whoſe *Practiſes* ſhew their *Principles*?

On the other hand, if with an *Impartial Eye* we look upon the *Papiſts*, we ſhall find them *Honeſt*, *Juſt*, *Conſcientious*, and *Loyal* in their *Practices*, though we are frequently told their Principles are otherwiſe: But this, they ſay, is not the *only Calumny* falſly laid upon them. And, for my own part, as I cannot think a mans *Principles* Good, when I ſee his *Practice* otherwiſe: So am I eaſily induced to believe, that a *Good Practice* comes from *Good Principles*. Did they not in King *Charles* the Firſt's time hazard their Lives and Fortunes for the Support of Monarchy? Were not We as Loyal Subjects, ſo equal Sufferers in thoſe ſad Times? Did they not ſtand my Friends in that my Diſtreſs, till they were utterly diſ-enabled themſelves? Did not We and They live together in great Union like common Sufferers when Baniſhed by the Uſurped Power? And ſince His late Majeſties Happy Reſtoration, how Peaceably did we live together, till thoſe Wicked Emiſſaries of Hell had fill'd our minds with ſtrange Jealouſies, and Fears of I know not what *Plots* and *Conſpiracies*? With what Patience did the *Romaniſts* then ſuffer all thoſe Injuries, Contumelies, loſs of Goods, yea and of Life it ſelf, whilſt thoſe Perjur'd Villains breathed out Bloody Oaths againſt them? They went like Sheep to the Slaughter, and ſcarce bleated, unleſs it were to declare their *Innocence*, to Pray for the *King* and *Kingdom*, and to forwarn Us of our *approaching Ruine*: In which certainly they were our beſt Friends, if we could have been Friends to our ſelves, and hark'ned to their Advice, which we found *too true*, though it had like to have been *too late*.

Let us conſider likewiſe how they behave themſelves at preſent, now they enjoy the greateſt Advantages they have had this many years, and we ſhall find it to be with unexpected moderation. We who were formerly almoſt frighted into *Bedlam* for fear of a *Popiſh Succeſſor*, find under *JAMES the Juſt*, our Liberties,

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our Properties, our Rights, and our Religion ſecured, and may expect to ſee our Kingdom become Glorious, and the old *Engliſh* Bravery once more flouriſh under ſuch a King.

We ſee (*My deareſt Children*) that our Fears were vain, and our Jealouſies without ground, *This* very *ſtone*, *which was once rejected by the Architects*, *is now become the chief ſtone in the Corner*: We may truly ſee in It *the Hand of God*, and look upon it with *Admiration*, and may expect (if our accuſtomed *Fears* and *Jealouſies* hinder not) the greateſt Bleſſings we can wiſh for, an *Union betwixt thoſe two Walls* thus long *ſeperated*, but now in a fair way to be *linked together* by this *Corner ſtone*, after which, how Glorious a Building may we hope for upon ſuch Foundations?

Shall we then (my Lords and Gentlemen) ſtill wage a War againſt theſe our Brethren, who would live Peaceably amongſt us, and ſeek by all means to Endear us? Shall we Exaſperate two Enemies, when one alone gives us ſufficent imployment? Shall we continue to put the rigour of the Laws equally in Execution againſt theſe our Generous Adverſaries, and thoſe our Implacable Enemies? Let it not be ſaid we delight in Blood, or that our Cauſe is not to be ſuſtain'd but by Rigorous Penalties, as if we had neither Truth nor Juſtice on our ſide. I cannot think thoſe to be good Foundations, which muſt be cemented with Blood. Neither can I think thoſe who are reduced to my Embraces, or retained in them by Rigour, will be Faithful to me in the On-ſet. Such are rather Slaves than Children, Hypocrites, not Sons, who will forſake me upon any occaſion. Let *Truth* ſuſtain me, not *Rigour*. *Truth* is of ſuch a nature, it will ſhine in the midſt of Darkneſs: It cannot ſuffer Shipwrack in the greateſt Tempeſts: No Perſecutions could ever hinder the growth of it: 'Tis like a *Diamond* that caſts its Luſter in the dark, reſiſts the File, the Hammer, and the Fire, but yet may be ſoftned with the Blood of Goats: The *Goſpel* flouriſhed in the greateſt Perſecutions: Truth prevailed when the Profeſſors ſuffered all ſorts of Torments: And their Blood which was ſhed, made the Church more Fruitful: But ſhould the Church once begin to propagate her *Truth* by Bloodſhed, that Blood would Tarniſh all its Luſter, and being bathed with it, it would looſe its Solidity, its Splendour and its Value all at once. Let Truth then be my Solid Foundation, and let Us leave the *Sanguinary* and *Penal Laws* to thoſe, who are not built upon it.

If we cannot expect a perfect *Peace* and *Union* with *Rome*, yet we may hope for a *Truce*, a Ceſſation of Arms, a Happy Correſpondance, and Mutual Commerce.

Some Overtures of Peace have been frequently made from the *Romaniſts*, and I may truly ſay, if it had not been for ſome Hot-headed *Zealots*, and other ignorant *Polemicks*, our breaches had never been ſo wide, but on the contrary, long ſince heal'd.

Our *Zealots* cry perpetually againſt the *Idolatry* of the Church of *Rome*, and yet the *Romaniſts* cry as much againſt *Idolatry* as we. If they would paint a *Papiſt* they beſmear him with the ugly colour of *Equivocations*, *Mental Reſervations*, *Diſpenſations to Lye*, *Forſwear*, and *Maſſacre* their Neighbours: When on the contrary, the *Roman Catholick* recommends *Simplicity* and *Godly Sincerity*, as truly *Chriſtian Virtues* neceſſary to the conſervation of *Juſtice*, *Truth*, and *Common Society*: And tell us that all Pardons and Diſpenſations granted, or pretended to be granted, in order to any ſuch ends or Deſigns, have no other Validity or Effect, then to add *Sacriledge* and *Blaſphemy* to the above-named Crimes.

And as for our common *Controvertiſts*, how often are we told by the *Papiſts*, that they miſtake their *Tenents*, miſ-repreſent their *Doctrines*, fight againſt *Chymera's* of their own Brains, and moſt commonly either ſpend whole Volumes in refuting Errors, they condemn as well as we, or eſt bliſhing Truths which they affirm? How often have they told us we muſt ſeperate their *Articles of Faith*, from their *Theological Queſtions*, and take their Doctrines from their *Councils*, not their *Schools*? And

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yet how little have our *Polemicks* profited by this Admonition? How often have they urged us in former Times either to an Oral or Pen Combat, upon condition freedom and security might be giveu them, and the common Laws of Disputation observ'd; but still either the Interest of State, or some other accident hindred it; Insomuch that in their publick Writings they have told us, we behave our selves like persons Dissident of our Cause, who decline a Dispute on equal Terms, and either *Misrepresent their Tenents* (as appears manifestly in their Doctrines of *Justification* and *Merit*, *Satisfaction* and *Indulgences*) or else play the *Buffoons* in Joaking, Scoffing or relating Stories, which if true, would not touch Religion. I must confess, many of our Pen-feather'd Divines are too blame in this, who after a year or two's time spent in the *University*, many times step into the Pulpit, where, (for want it may be of matter,) they confute *Bellarmine* with thou Lyest, and rail at *Rome* and *Hell*, the *Pope* and the *Devil*, as if link'd together in one Chain; for which being cryed up by their Zealous and Ignorant Auditors, and moved with an Itch of being in Print, they publish these their Conceptions to the World, and flatter themselves as if from thence, the *Down-fall* of *Popery*, and the *Destruction* of the *Whore of Babylon* would ensue.

Upon these Considerations, My Lords and Gentlemen,

MY humble request to you in this Assembly, is, that You would appoint some means for our Quiet, Concord and Agreement; and that whatever may *widen* our *Breaches*, may be laid aside; and what may *close* them, embraced. The best way to effect which, in my thoughts are these,

I. *That a cessation of Arms be proclaimed: That is, that the* Penal Laws, *and especially the* Sanguinary, *may be, if not quite taken off, at least suspended, and those who are known to be Friends to the King and Kingdoms good, may with Us enjoy part of those Blessings, which we may hope for, under so Great, and so Just a King, and a Kingdom so United.*

II. *That for the healing our Animosities, both sides be strictly prohibitted in their* Sermons, *to touch upon matters of Controversy, or to use* Animating Reflections; *But that those Discourses may tend wholly to* Peace *and* Piety, Religion *and sound* Morality. *And that in all publick* Catechisms, *the Grounds and Principles of Religion be clearly, and solely explicated, without* Reflecting Animosities.

III. *That some* Learned, Devout, *and* Sober *persons, may be made choice of on both sides, who may truly state matters of Controversy betwixt us; to the end each one may know the others Pretentions, and the Tenents they cannot abandon without breaking the Chain of* Apostolick Faith. *And if we find (notwithstanding we are told by them, that the difference betwixt Them and Us, is not so great, nor their Tenents so Pernicious, but if we saw them Naked, we should, if not embrace them as Truths, at least not condemn them;) If (I say) notwithstanding all this, we cannot come to an Agreement in some Nice points, let us endeavour to agree to live together in the Bonds of* Love *and* Charity *as becomes good* Christians, *and* Loyal Subjects, *and joyn together to oppugne those known Maxims and Errors, which destroy the* Essence *of* Religion *and* good Government.

This is (*My Dearest Children*) the *Remonstrance* I thought good to make you, and I doubt not but your Wisdoms will so order it, that, if not by this Method, at least by some Efficacious Means, all our Differences may be soothed; and when heats about *Religion* cease, we may hope for a future stable *quiet* in the *Nation*. This is what I shall daily Pray for, and that God would by his Grace so guide this great Assembly, that all their *Acts*, *Votes* and *Councils* may tend to his Honour and Glory, the good of his Church, and the Prosperity and lasting Peace of the Kingdom.

Amen.

God Save King JAMES *the Second.*